CACHE.—Elder George L. Farrell, of Logan, reports fine weather in that part. A good deal of winter wheat has been killed by the sharp frost and lack of snow. Farmers are busy plowing and putting in garden and field seeds. General preparations are being made to re-commence, at an early day, the work of building the Logan Temple. Notwithstanding the comparative absence of snow in the valley, during the winter, there is an immense deposit of the "beautiful" in the mountains, ensuring an abundant supply of water for irrigation.

BRIGHAM CITY.—It seems as if the purpose and design to rebuild the woolen factory within a stated period has been greatly favored, and that even the elements have been subdued and caused to favor the undertaking. The masons have worked nearly every day during the winter, the weather having been uncommonly mild; their work on the main building will be completed in the course of a few days. A massive foundation has also been laid for another building adjoining on the east end, which will greatly enlarge the capacity of the factory. The lumbermen and carpenters have been making all necessary preparations and the machinery will be here this month, (March). A. C.

LOGAN.—Mayor W. B. Preston is making arrangements in Salt Lake City, for establishing water works in the City of Logan. Negotiations are pending for the purchase of piping and other materials. The tanks, etc., will be built on the bench east of the town, and the water supply, which is abundant, will be obtained from a canal that connects with Logan River. It is intended to erect seven fire hydrants, and the organization of a fire company will be the next thing in order. The fall from the works to the town will be about 100 feet, which is sufficient for every purpose. A number of citizens have agreed to aid the City Council with funds in carrying out this enterprise. As the water can be used there without stint, sprinklers, green lawns and fountains will soon be in order in the beautiful City of Logan.

MANTI TEMPLE.—Brother J. J. Taylor, of Manti, wrote to his father, President John Taylor, March 10th:—"We are progressing with the work here as fast as practicable. The weather the past week has been cold and stormy. There are, on an average, about 140 men and 20 teams at work on the Temple. We have had as high as 180 men at once. Yesterday we fired a shot in the hill loosening about 650 yards of earth. We tunelled in about 23 feet and then ran branches north and south, each about 16 feet, in the form of a large T, in which we exploded 800 pounds of powder. This is the last large blast we shall have to make, and if we can keep up our number of hands will have the top clear, read for the corner stones, early in May. This county is doing nearly all the work at present, but we expect hands from other settlements as soon as Spring opens. "Two of the terraces are completed with the exception of the coping which, with the steps, is being cut. The third wall is well under way, and the fourth and last begun. Brother E. L. Parry has charge of the masons assisted by brother N. L. Christiansen of Ephraim. They have been laying stone for several weeks past on the south and west sides of the terraces. The brethren generally feel well and are energetic in the work."

The Khedive of Egypt long ago suspected the existence of gold and silver in Midian. When Dr. Beke started in his yacht to discover Mount Sinai, the Khedive asked him to look about at the same time for any signs of the Land of Midian; but the Doctor was too intent after geographical knowledge to trouble himself about such purely mercantile matters as gold and silver, tin and antimony. Other Egyptian rulers also read the Bible to advantage. One of the Mamelukes coming across the description of how the Jews "spoiled the Egyptians," thought he would inquire about the matter of the leading Jew in Alexandria. "This is your Holy Book?" he asked, and the Jew acquiesced. "Well, in it I read that the Jews spoiled the Egyptians. Is that so?" And the Jew again assenting, the King ordered him to make restitution to the full extent of his power, or he would have his head off.

The best way to tell the weight of a fish is by his scales

Question for debate.—If twelve inches will make a foot, how many will make a leg?

"My dear Lady C.," said a lovely widow the other day, "I went to Scarborough, and whom do you think I meet at the *table d'hote?* "Whom, dear?" said her ladyship. "Not only the man I *bought* my furniture from, but the man who *removed* it!" she replied.

POETRY.

LEARNING TO PRAY.

Kneeling fair in the twilight grey,
A beautiful child was trying to pray;
His cheek was on his mother's knee,
His little bare feet half-hidden,
His smile still coming unbidden,
And his heart brimful of glee.

"I want to laugh. Is it naughty? Say!
Oh, mamma! I've had such fun to-day,
I hardly can say my prayers.
I don't feel just like praying;
I want to be outdoors playing.
And run all undressed downstairs.

"I can see the flowers in the garden bed,
Shining so pretty, and sweet, and red,
And Sammy is swinging, I guess.
Oh! everything is so fine out there,
I want to put it all in my prayer
Do you mean I can do it by 'Yes?'

"When I say 'Now I lay me,' word for word,
It seems to me as if nobody heard,
Would 'Thank you, dear God,' be right!
He gave me a mamma,
And papa, and Sammy—
Oh, mamma, you nodded I might."

Clasping his hand and hiding his face.
Unconsciously yearning for help and for grace
The little one now began.
His mother's nod and sanction sweet,
Had led him close to the dear Lord's feet,
And his words like music ran.

"Thank you for making this home so nice,
The flowers, and folks, and my two white mice
(I wish I could keep right on),
I thank you, too, for every day,
Only I'm most too glad to pray;
Dear God, I'm done."

"Now, mamma, rock me—just a minute—
And sing the hymn with darling in it,
I wish I could say my prayers!
When I get big I know I can.
O! wont it be nice to be a man,
And stay all night down stairs!"

The mother singing, clasping him tight,
Kissing and cooing a fond "Good night,"
Had treasured his every word.
For well she knew the artless joy
And love of her precious, innocent boy,"
Were a prayer that her Lord had heard.

MARY E. DODGE.

WANTED.—Information of Abraham Halliday who left Glasgow, Scotland, for Utah, in 1866, by his brother, Francis Halliday. Information to be sent to 42, Islington, Liverpool, England.—Utah papers please copy.

DIED.

COULTHARD.—At South Church, Durham, March 28th, of small-pox, Mary, daughter of William and Eliza Coulthard, aged 15 years and 11 months. Deceased was baptized by Elder A. Galloway, Sept. 16, 1876, and died beloved by all.—Utah papers please copy.

WARING.—At Eccleston, Lancashire, April, 3rd, Jane Waring, Aged 77 years.

MCBRIDE.—At Salt Creek, Plain City, Utah, March 8th, Elizabeth, wife of James McBride, aged 58 years Deceased was born at Calder, Old Muncklin Parish, Lanarkshire, embraced the Gospel in 1849, gathered to Utah in 1868.—"Junction."

CHILTON.—At Lehi, Utah County Utah, March 12th, Elizabeth Pierce, the beloved wife of Isaac Chilton, aged 39 years Deceased was born in Monmouthshire, South Wales; was baptized in 1857; emigrated to Utah in 1863.—"News."

CONTENTS.

Chapters from the Life of Prest. Brigham Young 225
Thoughts on Prayer..... 227
The Spirit of the Age..... 229
Christian Israelites 230
Editorial.—The Holy Spirit of God..... 231
The Blessing of Children..... 235
Abstract of Correspondence 236
"The Times are out of Joint."..... 237
Utah News..... 238
Poetry.—Learning to Pray.. 240

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"NO WEAPON THAT IS FORMED AGAINST THEE SHALL PROSPER; AND EVERY TONGUE THAT SHALL RISE AGAINST THEE IN JUDGMENT THOU SHALT CONDEMN. THIS IS THE HERITAGE OF THE SERVANTS OF THE LORD, AND THEIR RIGHTEOUSNESS IS OF ME, SAITH THE LORD."—*Isaiah* liv, 17.

No. 16, Vol. XL. Monday, April 22, 1878. Price One Penny.

CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

MORMONDOM AROUSED BY THE PASSAGE OF THE CULLOM BILL. THE BROTHERHOOD AND SISTERHOOD ON THE EVE OF A CONSTITUTIONAL REVOLUTION. PRESIDENT GRANT AND PRESIDENT BRIGHAM YOUNG MOVING THEIR FORCES FROM BEHIND.

(By Edward W. Tullidge.)

It gives us no alternative but the cruel one of rejecting God's command and abjuring our religion, or disobeying the authority of a Government we desire to honor and respect.

It is in direct violation of the first amendment of the constitution, which declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

It robs our Priesthood of their functions and heaven-bestowed powers, and gives them to Justices of the Supreme Court, Justices of the Peace, and priests whose authority we cannot recognise, by empowering such as the only ones to celebrate marriage. As well might the law prescribe who shall baptize for the remission of sins, or lay on hands for the reception of the Holy Ghost.

It encourages fornication and adultery, for all such marriages would be deemed invalid and without any sacred or binding force by our community, and those thus united together would, according to their own belief and religious convictions, be living in a condition of habitual adultery, which would bring the holy relation of marriage into disrepute, and destroy the safeguards of chastity and virtue.

It is unconstitutional in that it is in direct opposition to section nine, article one, of the constitution, which provides that "no bill of attainder, or *ex post facto* law shall be passed."

It destroys the right of trial by jury, providing for the impaneling of juries composed of individuals the recognized enemies of the accused, and of foreigners to the district where a case under it is to be tried; while the sixth amendment to the constitution provides that "in all criminal prosecutions the accused shall enjoy the right to a speedy and public trial by an impartial jury of the State and

district wherein the crime shall have been committed."

It is contrary to the eighth amendment to the constitution, which provides that excessive fines shall not be imposed, "nor cruel and unusual punishments inflicted."

It violates section eight, article one, of the constitution, which provides that Congress shall establish a uniform rule of naturalization throughout the United States, in that it provides, in section seventeen, a new, unheard of, and special rule, applicable only to the Territory of Utah.

It is anti-republican, in that in section ten it places men on unequal ground, by giving one portion of the citizens superior privileges over others, because of their belief.

It strips us, in sections seventeen and twenty six, of the land we have reclaimed from barrenness, and which we have paid Government for; also of all possessory rights to which we are entitled as settlers.

It authorizes, by section fourteen, the sending of criminals into distant military camps and prisons.

It is most unjust, unconstitutional, and proscriptive, in that it disfranchises and proscribes American citizens for no act, but simply believing in plurality of wives, which the bill styles polygamy, bigamy, or concubinage, even if they never have practiced or designed to practice it.

It offers a premium for prostitution and corruption, in that it requires, in sections eleven and twelve, husbands and wives to violate the holiest vows they can make, and voluntarily bastardize their own children.

It declares, in section twenty one, marriage to be a civil contract, and names the officers who alone shall solemnize the rite, when our faith expressly holds it as a most sacred ordinance, which can only be administered by those holding the authority from heaven; thus compelling us to discriminate in favor of officers appointed by the Government and against officers authorized by the Almighty.

It thus takes away the right of conscience, and deprives us of an ordinance upon the correct administration of which our happiness and eternal salvation depend.

It not only subverts religious liberty, but, in sections sixteen and nineteen, violates every principle of civil liberty and true republicanism, in that it bestows upon the Governor the sole authority to govern jails and prisons, and to remove their wardens and keepers; to appoint and remove Probate Judges, Justices of the Peace, Judges of all elections, Notaries Public and all sheriffs; clothing one man with despotic and, in this Republic, unheard of power.

It thus deprives the people of all voice in the Government of the Territory, reduces them to absolute vassalage, creates a dangerous, irresponsible and centralized despotism, from which there is no appeal, and leaves their lives, liberties and human rights subject to the caprice of one man, and that man selected and sent here from afar.

It proposes, in sections eleven, twelve and seventeen, to punish American citizens, not for wrongs, but for acts sanctioned by God, and practiced by his most favored servants, requiring them to call those bad men whom God chose for his oracles and delighted to honor, and even to cast reflections on the ancestry of the Savior himself.

It strikes at the foundation of all Republican Government, in that it dictates opinions and belief, prescribes what shall and shall not be believed by citizens, and assumes to decide on the validity of revelation from Almighty God, the author of existence.

It disorganizes and reduces to a chaotic condition every precinct, city and county in the Territory of Utah, and substitutes no adequate organization. It subverts, by summary process, nearly every law on our statute-book.

It violates the faith of the United States, in that it breaks the original compact made with the people of this Territory in the organic act, who were, at the time that compact was made, received as citizens from Mexican Territory, and known to be believers in the doctrines of the Church of Jesus Christ of Latter-day Saints.

We also wish your honorable bodies to understand that the Legislature of this Territory has never passed any

law affecting the primary disposal of the soil, but only adopted regulations for the controling of our claims and possessions, upon which improvements to the amount of millions of dollars have been made.

This bill, in section 36, repeals the law of the Territory containing said regulations, thereby leaving us destitute of legal protection to our hard earned possessions, the accumulated labor of over twenty years, and exposing us to the mercy of land speculators and vampires.

Gentlemen of the Senate and House of Representatives, this bill which would deprive us of religious liberty and every political right worth having, is not directed against the people of Utah as men and women, but against their holy religion. Eighteen years ago, and ten years before the passage of this Anti-Polygamy Act of 1862, one of our leading men, Elder Orson Pratt, was expressly deputed and sent to the City of Washington, D. C., to publish and lecture on the principle of patriarchal or plural marriage as practiced by us.

He lectured frequently in that and other cities, and published a paper for some length of time, in which he established, by elaborate and convincing arguments, the divinity of the revelation commanding plural marriage, given through the Prophet, Joseph Smith, and that the doctrine was sanctioned and endorsed by the highest Biblical authority. For ten years before the passage of the act of 1862 this doctrine was widely preached throughout the Union and the world, and it was universally known and recognized as a principle of our holy faith. We are thus explicit in mentioning this fact to show that patriarchal marriage has long been understood to be a cardinal principle of our religion. We would respectfully mention, also in this connection, that while hundreds of our leading Elders have been in the Eastern States and in the City of Washington, not one of them has been cited to appear as a witness before the Committee on Territories, to prove that this doctrine is a part of our religion; gentlemen well knowing that if that were established, the law would be null and void, because of its unconstitutionality.

What we have done to enhance the greatness and glory of our country by pioneering, opening up, and making inhabitable the vast western region, is before the nation, and should receive a nation's thanks, not a proscriptive edict to rob us of every right worth possessing, and of the very soil we have reclaimed and then purchased from the Government. Before this soil was United States Territory we settled it, and five hundred of our best men responded to the call of the Government in the war with Mexico, and assisted in adding it to our national domain. When we were received into the Union our religion was known; our early officers, including our first Governor, were nearly all Latter-day Saints or "Mormons," for there were few others to elect from; we were treated as citizens possessing equal rights, and the original bond of agreement between the United States Government and the people inhabiting this Territory, conferred upon us the right of self-government in the same degree as is enjoyed by any other Territory in the Union.

[TO BE CONTINUED.]

UTAH AND STATEHOOD.

Several papers have had something to say about Utah's knocking at the door of Congress and claiming admission into the Union as a State. Her claim is admitted to be a strong one. It is conceded that she has a sufficient population, much greater than that of several States on their admission. Her internal developments are acknowledged to be remarkable and praise-

worthy, and her prospects brilliant and certain. It is also admitted that Utah "has been settled for nearly thirty years, and possesses well established governmental and social institutions." Yet it is popular to object to giving this Territory the rights granted to less worthy applicants, so the press joins in the cry against our Statehood.

And wherefore? Just two reasons are advanced. One is, "The 'Mormons' are a majority in Utah, and to establish a State government here would be to withdraw the protecting arm of the United States from the Gentile inhabitants, and deliver the entire Territory over to 'Mormon' rule. The other is that the new State would give 'legal sanction to polygamy.'" We quote these objections from the Cleveland *Herald*, as they embody the ideas of several other journals on this subject.

What a terrible condition of things would be the consequence of "Mormon" rule, according to the notions of a great many people who know nothing of what they are talking about! Under "Mormon" rule this Territory has been hewed out of a wilderness, and trimmed and fashioned into its present fair proportions. Under "Mormon" rule, a hundred and fifty flourishing and well-ordered towns have been established with regulations which conduce to the peace, prosperity, and gradually increasing wealth of the inhabitants. Under "Mormon" rule, when exercised without interference from "regenerating" and "Christian" influences, grog shops had no existence, and the social curse of other communities was unknown. Under "Mormon" rule, there have been no embezzling officials nor absconding treasurers, no exorbitant taxes, nor swindling contracts for public works. Under "Mormon" rule, jobbery and collusion, and bribery and corruption, have been words that had no legal application.

And as to the necessity of Federal protection for Gentiles, it is mere moonshine and balderdash. There is no religious community on earth more liberal in their views and conduct to non-communicants, than these same terribly maligned "Mormons." No "Gentile" ever had any trouble in Utah but of his own making. People who have come here to mind their own business never had any difficulty. But it has been the misfortune of this Territory, standing on the highway to the goal of the gold seeker, and, recently, on the route of the great transcontinental railroad, to be visited by some of the most unprincipled adventurers that ever cursed the footstool of Jehovah. They have stirred up strife, and have persistently sought to force or steal from the old settlers the rights which belong to the majority. They itch for a chance to handle our public funds; they hate us because we are watchful of our position and perceptive of their designs. They and the lawless, the reckless, the libertine and the bawd, who are restive under restraint and abusive of the peaceable, cry out against "Mormon" rule and the danger of Utah's Statehood.

But a simple method of learning "Mormon" designs in this respect, is to study the Constitution under which Utah has repeatedly asked for admission. No more liberal Constitution was ever penned in the Union. It guards the rights of all; it provides for representation of the minority. It gives to those who plot against us a thousandfold more than they would accord to us under similar circumstances.

And there is nothing in that Constitution in relation to polygamy. There need be no fear, then, about its obtaining "legal sanction," if Utah should be admitted. If the *Herald* and other papers which handle this matter would take the trouble to inform themselves in relation to it, they would find that the "Mormons" have never claimed for their system of marriage any "legal sanction," either under the laws of the Territory or otherwise. They consider it a matter separate and apart from the State jurisdiction, because it is "an establishment of religion," with which the State has nothing whatever to do. The *Herald* admits that—

"According to our federative plan of government, a State has the right to establish any system of marriage it chooses, monogamous, polygamous,

polyandrous, or refuse to establish any."

All we ask is our rights under this system. The *Herald* says—

"The Federal Government has no general marriage law."

Exactly; neither has Utah. And hence the injustice of the special anti-polygamy act of '62 which we regard as unconstitutional and void.

What has the great nation of the United States to be afraid of in the social custom introduced by the Latter-day Saints as a religious practice governed by ecclesiastical regulations? It forms no part of any State system, and therefore all objection to Utah's Statehood in that respect are groundless.

But no one has any occasion to be violently exercised upon the subject. We merely repeat at every session our application for equal rights with other sections of the republic. We do it as a duty. If Congress refuses our application, we can continue to endure the wrong. If the Government can afford to be unjust, we can stand the injustice But there is one thing as sure as that every seed brings forth of its own kind, and that is, that nations as well as individuals will reap that which they sow, and that there is a Power which watches over governments as well as persons, and which never fails in due time to bring about a just retribution.—*Deseret News.*

TWO AWFUL CRIMES.

—o—

The crimes of fœticide and infanticide have become so common in New York that Recorder Hackett, in charging the grand jury of the Court of General Sessions on the 6th March, considered it necessary to make special reference to them. And, alluding to the cases of four persons under detention, he spoke of them as being "charged with felonious meddling in the business of childbirth preventing." This he said had become a *business* both organized and lucrative."

This is a terrible reflection upon the state of society in the principal city of the Union. Unfortunately, these awful crimes are not confined to Gotham, but are notoriously perpetrated in most parts of this "Christian" country. Indeed the first-named is not considered by some people to be a crime at all. It is argued that preventing life is not destroying life, that the only injury suffered is by the expectant mother, and it is either self-inflicted or accomplished with her consent. But who is deceived by such shallow sophistry? And what woman, who has not murdered the natural affection implanted in her bosom by the Eternal Father, could assist in or consent to the destruction of the fruit of her own body? If there were no life existing—though it may be undeveloped—in that helpless object of a murderous attack where would be the need of its forcible extinction? The two crimes are closely akin. And the mother who slays the child she has brought forth, and the woman who kills the fœtus unborn, are nearly allied in guilt and are in danger of the awful penalty pronounced against those who shed innocent blood.

But if this may be said of the unfortunate victim of man's lust, or the wife whose heart is seared against the promptings of maternal love, what may not be uttered against the inhuman ghouls who make it a "business, organized and lucrative," to crush out incipient life and prevent spirits born in the immortal world from passing the portals of earthly existence and experience?

Recorder Hackett recommends the imprisonment of the guilty women in disciplinary asylums instead of crowded penitentiaries. But nothing is said about the greater sinners—the scoundrels by whose arts the erring women are led into these terrible crimes. The law imposes severe punishments upon these unfortunates, and society bars its doors against them, while the villains who are the chief causes of the evil and sorrow and

deadly guilt, pass on unscathed and unreproved, and virtuous matrons and maidens welcome them into their dainty presence.

The crime of fœticide is fearfully increasing. The country is stained with the blood of innocence. The curse of the Author of Life will rest upon the nation if it continues to wink at the deadly sin. Doctors aid it, priests are dumb about it; the press touches it gingerly; society ignores it; "cultured" ladies practice it; and the law-makers punish it so gently and leave so many loopholes for offenders to escape, that the horrible iniquity flourishes and stinks to heaven, while demons grin, and the earth is pained at the foul and damned wickedness spreading upon its face.

And these same destroyers of life are among the chief enemies of plural marriage. Shocked and disgusted at a man's fatherhood of children born of several wives, but promoting secret murder and practising beastial conduct too shameful for the brutes except those of the lowest order! Verily this is a generation of hypocrites, and there is no wonder that the ancient seer should declare concerning it, "the earth also is defiled under the inhabitants thereof," and that fire is the only element that can purify it of its corruption.—*Deseret News.*

THE EXODUS OF THE TURK.

It is just about 500 years since the first terrible Turkish invasion poured into Europe in the very districts where the war is now carried on. In eleven years it will be precisely 500 years since Amurath I. overthrew, on the borders of Servia, the whole power of the then mighty kingdom of Servia, in one of the "world battles"—that of Kossova—a bloody struggle which so impressed itself on the imaginations of men, and was followed by such immense consequence to that portion of Europe, that the Servian and Bulgarian peasants still refer to it as an event which affects even now their destinies. And they do not exaggerate its consequences. After Amurath followed Bajazet, surnamed the "Lightning," and in his track was desolation and hills of human heads. The Turk was then no "sick man," but a barbarian of unsurpassed vigor and valor, with, it must be allowed, a certain talent for command. He swept over all Eastern Europe, and but for the long and heroic defence of Hungary, would, no doubt, have conquered and held Southern Germany, as he afterward conquered and held Torace and the Danubian contries. It was more than half a century from the battle of Kossova before the Turk wrested from the decayed Greek empire the city of the Golden Horn, which he has held ever since. In the long empire of lust and blood by the Osmanli, whether in Europe or Asia, it will be difficult for the most ardent admirer of the race to find a single blessing or benefit which it has conferred on humanity. In Thrace, Epirus, Macedonia, the Bosnian Provinces, Bulgaria, Servia, and the Wallacho Moldavia districts, the rule of the Ottomans has been nothing but repression or plunder and violence. Liberty, of course, has never flourished under them, nor science, nor agriculture, nor commerce, nor trade. Where they have been, there has been the slightest progress in all material things. Generation after generation of misery and submission to grinding tyranny has passed away. The Christians have been pressed to the earth, while the Mohammedans have not advanced. One of the fairest portions of Eastern Europe has been rendered poor and half barbarous by this long enduring tyranny. In fact, even in the neighboring districts, now under Christian away, the scars and relics of the former Turkish domination may be seen in barren fields, poor roads, miserable villages, a degraded peasantry, and a want of all the best appliances of civilisation.

Turkey itself, in Asia, seems outside of all modern progress, and unnatural vices, such as consumed the pagan empire of Rome, have eaten away the vigor of the people. Nor does this corruption and degradation seem an effect of religion alone, though that, no doubt, has had much influence in causing it; it belongs also to the race. For one Mohammedan people, the Arabs, encamped for some 400 years in Europe—as the Turks have done—but when they were driven forth, they left schools, colleges, and places of learning, palaces, and an architecture which still delights the eye, and permanent traces on the arts, science and learning of Europe. When the Turk, departs from Eastern Europe, as soon he must, there will be no monument of his 500 years of residence but smoking villages, piles of human bones, a peasantry imbruted by his government, and a fair country made almost a desert.

The great ancestor of the Sultan's family entered Europe over burning towns, and marked his way with pyramids of human heads. The degenerate decendant departs amid the smoke of peaceful hamlets, and with his line of retreat covered with the maimed and defaced corpses of prisoners and of the unfortunate peasantry. No sentimental sympathy will follow the Ottoman, as has attended the Moor in his defeat. Even England will soon forget him. The historical scholar will rejoice at the just retribution; the legislator will look for new advances in that miserable region; and the curses and hate of populations whom the Turk for centuries has plundered and oppressed will go with the last battalion as it carries the cresent back from the hills of the Balkan peninsula to the Sea of Marmora and the Golden Horn. — *New York Times.*

CELEBRATED JEWS IN POWER.—In his first and cleverest novel Sidonia unrolls before the astonished Coningsby a long scroll of the names of celebrated Jews who have ruled or influenced the destinies of the world. The majority of the learned German professors, he tells the youth, are Jews. The first Jesuits were Jews. The mysterious Russian diplomacy, which so alarms Western Europe, was organized by Jews. "A few years back, we [Sidonia & Co.] were applied to by Russia. Now there has been no friendship between the Court of St. Petersburg and my family. * * * Our representations in favor of the Polish Jews, a numerous race, but the most suffering and degraded of all the tribes, have not been very agreeable to the Czar. However, circumstances drew to an approximation between the Romanoffs and the Sidonias. I resolved myself to go to St. Petersburg. I had on my arrival an interview with the Russian Minister of Finance, Count Canerin. I beheld the son of a Lithunian Jew. The loan was connected with the affairs of Spain. I resolved on repairing to Spain from Russia. I had an audience with the Spanish Minister, Mendizebal. I beheld one like myself, the son of a Nuovo Christiano, a Jew of Aragon. In consequence of what transpired, I went straight to Paris to consult the President of the French Council. I beheld the son of a French Jew, a hero, an Imperial Marshal, and very properly so. For who should be military heroes if not those who worship the Lord of Hosts?" "And is Soult a Jew?" exclaimed the wondering Coningsby. "Yes, and others of the French Marshals, and the most famous Massena, for example—his real name was Manasseh." Sidonia then had to go to Prussia, and when there, in conference with certain notabilities, "Count Arnim entered the Cabinet, a Prussian Jew. "And so," says Sidonia, "you see, my dear Coningsby, that the world is governed by very different personages to what is imagined by those who are not behind the scenes" Is Sidonia still living? If so, he may have to record as follows: "In 1877, I had to go to England to consult with the Chancellor of the Exchequer, about a loan, which, as war with Russia seemed imminent, might be required. The Prime Minister, Lord Beaconsfield, entered the room, and I beheld "an Italian descendant from one of those Hebrew families whom the Inquisition forced to emigrate from the Spanish Peninsula at the end of the fifteenth century," (Disraeli's Life of his Father.) He is now the favorite Minister of the Queen, and has in his train many of the most notable members of the proud aristocracy of England." His object all through his life has been to glorify himself. He is the most wonderful egotist that the world ever saw. His adulation, his adroit, delicate flatterings, his prompt compliance with the royal will, cannot but be pleasing to the Queen. And then note what a position he holds before a wondering world. Has it not gone forth to the ends of the earth that he, Benjamin Disraeli, of the house of Israel, is the favorite Minister of the Queen of Great Britain and Empress of India, who has honored him as few Prime Ministers have been honored."—*Correspondent of Liverpool Paper.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 22, 1878.

IS CHRISTENDOM IN APOSTACY?

—o—

THE issues involved in the above question are of immense magnitude, touching long vested interests and powerful institutions, and it is considered presumption by many to think, much more to make so irreverent an enquiry; but as Milton said, so may we say—

"Se truth be in the field, let her and falsehood grapple."

There is nothing criminal in the abstract in men changing their views, opinions, organizations or institutions; a man holding erroneous views and opinions may demonstrate his manhood, his integrity to truth, his honesty of character and profession, by making a desired change; men may change organisations and ordinances which are experimental only, and it could be considered the highest wisdom; even institutions hoary with antiquity have been and can be superseded when demanded by the popular voice and will. When Louis Philippe the King, and when Louis Napoleon the Emperor, were deposed, and when after each a Republic was inaugurated in France, many deemed these changes to be in every way beneficial. To depart from known or considered evils is the essential element of progress—individuals moving from drunkenness to sobriety, from thievery to honesty, from ignorance to intelligence; nations moving from autocracy to constitutionalism, from serfdom to freedom, from bondage to liberty, are all familiar instances where apostacy from established conditions stamps the crowning glory of mankind.

To retrogade, although possible, is rarely (if ever) desirable; when an individual lapses into folly and to crime, we deprecate and blame; this voluntary or involuntary lapsing is a lowering process, a waste of manhood, the destruction of powers attuned to other and to higher moods; when nations curtail the privileges or rights of the subject, when they recede from any principle of equity, or from those of an advanced political character, such as curtailing or withholding the suffrage for instance, it would be and is considered retrogression; it would be hard for expediency to justify in this age the suspension of the liberty of the press; such movements would betray fear and imply weakness more than strength.

Yet even when these ideas, customs, rights, privileges and institutions are considered, they are after all but of man's device, they are the product of

human wisdom, and apostacy from human standard though sometimes legally, is not necessarily morally criminal; hence G. Washington, though a traitor to the mother country, is considered by history among its most patriotic souls, and in this connection success is often the one solitary criterion by which we judge between the criminal and the man; these thoughts flowing from considerations of a moral, social, political, or national character, are testimony that men may depart from tradition, from custom, from law even, may apostatize in this sense or change, and yet not be subject to censure, and in some instances be considered really praiseworthy and entitled to honor and renown.

But there are other elements of character and lines of thought pertaining to human life and human interests, where to assert opinions, to establish practices, and to produce results, may be really detrimental to the best and highest welfare of the human family. In matters upon which there has been an authoritative declaration made, and an authoritative position taken, there should be submission without controversy, and all should accept its conclusions without change; this refers to that which originates in the domain of faith, and passing beyond the boundaries of opinion, may bloom through appliance, practice, and experience, in the calm region of absolute knowledge. Man is, his attributes and characteristics lift him beyond the animal kingdom, his physical wants are all secondary to the social, the social to the moral, and the moral to the religious; by these he claims alliance with the higher orders of intelligence, by these he possesses also claims which are original and entitled to gratification and growth, hence springs revelation, communication of an angelic or prophetic character, culminating in the personal Messiah-ship, ministry and Gospel of our Lord and Savior Jesus Christ; to him all Christendom looks, he is its hope, its Savior, its all; and it is declared that all its superiority, all its glory, all its progress, all its civilization, all its religious life, is the product of the doctrines taught by him, that the preaching of the Gospel makes Christendom what it is, and that without it all would be chaotic and barbaric, similar to that which obtains among the lower nations and races of the earth.

To question in the face of this progress, this civilization, this religious life, this general Bible reading and Bible circulating age, is not exactly calculated to produce the best of feelings; and to invite comparison, to bring to the proof men's assumption in regard to the possession of the Gospel, is thought to be a work of supererogation; to tell Christian England, Christian churches, and Christian ministers, that they are all in a condition of apostacy, is to invoke their anathemas and inspire their contempt; to charge them with having departed from their Standard, with having "changed the ordinances," with being devoid of the organization, the blessings, and without the authority of the Gospel, is apparently harsh, and is said to exhibit a remarkable want of charity; yet we ask again, if Christian churches are authorized, is it in general, or which is the one? If Christian ministers are indeed the servants of the living God, are they so in general, or is it simply those of one particular church? If ordinances are part of the Gospel, in the midst of so much diversity, which are right and which are essential? Is this divergence, this discord, this variety of opinion, faith, practice, doctrine, organization, etc., really that which Jesus established? If some have apostatized, which are they, and which is the faithful one? If all have apostatized, why not acknowledge

it? If Jesus has been in part superseded by Luther, and Calvin, and Wesley, and Knox, and every reformer, pretender, or fabricator of religious dogma, theory, and organization, why there is no necessity for quarrel, it is perfectly legitimate to apostatize from bad to better and from better to good; and it is also perfectly legitimate for us to bear the name of the authority we prefer, but common honesty, common justice, demands that we do not mix our authorities, that we do not claim for Jesus that which is really Wesley, that we do not claim for Him that which is Luther, Calvin, or Knox; and if while claiming to be followers of one while we are really the followers of the other, be assured our professions are not of that honest, honorable, and manly character which is everywhere thought to be desirable! If Jesus had no more authority than these reformers, then a divided allegiance is allowable; opinion is but opinion, and probably modern thinkers, modern religionists, with all the appliances for research, culture, etc., are superior to those of the ancient times; but men hate to be brought to this standpoint, Christendom hates it, the Churches and ministers hate it. Now while thus hating, while thus unwilling to force the issue, or to reach such conclusions, suppose those interested inaugurate an enquiry, and that that enquiry includes the claims of their several leaders, that it fearlessly brings their several organizations to the touchstone of the Scriptures, for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, *for correction, for instruction in righteousness*, that the man of God may be perfect, thoroughly furnished unto all good works;" there can surely be no objection to this, and if examination shall determine that ordinances like "baptism" have been changed as to mode, subjects and purpose, let it be frankly acknowledged; if it is found that the "laying on of hands" was really an institution of the Gospel, and that we have abandoned it, let it be frankly acknowledged; if the "signs" were promised and really did follow the believer, and that they do not now follow us, let us be honest in giving a reason for it; if "Apostles, Prophets, Evangelists, etc., were the officers of the God-ordained and God-established Church, and we are without them, let us humbly accept the inevitable conclusion; if there was an order in that Church, if official act was necessary in ordinance to secure the blessing, let it be known; and if all present pretensions are of self origin, a pure matter of feeling and inward impression, let the churches be delivered from the incubus of the established ministry, which hangs like a millstone around their best endeavors; and if disposed to insist that Christendom is great because of its Christianity, let the question be asked everywhere, "If so much good can be purchased by a counterfeit coin, by partial truth, what might not be accomplished by the restoration of that 'faith once delivered to the Saints?'" If the little truth wrapped in the immense amount of covering invented by man, can leaven so far the fabric of society, what might we not be justified in expecting from the full establishment—the deep searching and wide reaching application of that system which was and is—*all* truth—the Gospel of our Lord and Savior Jesus Christ?

It is surprising how Christendom affects to look with pious horror upon the destruction of "the great whore of Babylon," how ministers of every denomination are united in calling her "the Mother of Harlots and abomination of the whole earth," but how few seriously sense the fact, that *they are the Daughters*,

for the essential spirit of harlotry is the practise of that which is illegitimate, the mingling of that which is illegal, unauthorized and corrupted—something beside and beyond that which is of divine origin, and unsanctioned by divine approval; Popery in this respect does no more than Protestantism—one Church is no more the subject of divine anathema than another; none are in possession of *the fullness of the Gospel*, none possess the ancient order as recorded in the New Testament; they are not approbated of the Heavens, they were not established by divine revelation, allegiance to them, cannot, will not give that salvation which the Gospel gives; these false religions, "have made all nations to drink of the wine-cup of their fornications;" unrecognized, unauthorized, verily they are in a condition of prophetic, practical, and undesirable apostacy, "their end is destruction and their glory is their shame."

It is a liberty therefore, nay sometimes a duty to depart from the precepts and ordinances of man, but to depart from the institutions of high heaven—God ordained, and by Jesus authoritively established, and renewed again by his servants the Prophets—is not only undesirable, but it will lead to serious results, for we are told that when Jesus shall again "be revealed from heaven with his mighty angels in flaming fire," he will not only take "vengeance on those who know not God," but also "on those who (by reason of men's institutions and consequent apostacy,) obey not the Gospel of our Lord Jesus Christ."

H. W. N.

It is with extreme sorrow that we have to record the death of a fellow laborer in the Mission field—Elder E. W. Street, who arrived in England on the 22nd June last, and traveled since in the London Conference, after a lingering sickness, died at 5.15 p.m. on Friday, April the 12th, at Breach-wood, Green Heath, and was buried at the same place on Monday, April 15th, st 2.30 p.m. Brother Street was but 26 years of age, and seemingly might have had a long life of usefulness before him in connection with the Gospel to which he was ardently attached, but his earthly work is done, and while we mourn and sympathise with his parents, who will look in vain for his return, we feel assured that they will take satisfaction in the conclusion, that no death is more glorious, and no reward more sure, than that which comes to those who in the path of duty find alike their cross and crown.

ABSTRACT OF CORRESPONDENCE.

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Elder E. M. Curtis writes from Logan, Utah, to Elder C. W. Nibley:—

"Thanks for a look at the MILLENNIAL STARS. I must confess they look very natural, and led me back to the days when I was book agent for the 'Globe Fields' Branch,' also for 'Mile End' Branch, and brought to mind many happy recollections of boyhood days, also the good times we had in our humble meeting-house, for such it was, it having been used for a cow barn previous to coming in possession of the L. D. S., but we did enjoy ourselves very much both in our meetings and in our Sunday-school, in the old building, nevertheless; but those times are all passed, and thank God I am still in possession of the knowledge I then received, and this makes me glad. Our Tabernacle and Temple are being pushed ahead—the former building is to be so far completed that it can be used for our August Quarterly Conference, I think

it will be done; we are also to have a grand County Jubilee in the Tabernacle, the latter part of same month: last year our jubilee was a grand success, but this year we are going to outdo it, we can show the decorations, festooning, etc., to so much better advantage in the upper than the lower room. I am glad to say our Sunday school interests are growing rapidly in this county, and great good is being accomplished among the young people. Brother Moses Thatcher is always foremost in giving aid to this great work. The first and fourth Ward Sunday schools have given two entertainments for their benefit,—the receipts for two nights was one hundred and thirty dollars. The second Ward is taking big strides, they have enlarged the school-house and the Sunday-school now think of an organ, indeed it is here in town, they gave an entertainment on March 30th, to get something towards paying for it, some of the First Ward are helping them. Another change has been made among our young people. Each ward has now its Young Men's and Young Ladies' Improvement Associations, which is generally thought to be a better plan than the old."

HOME CORRESPONDENCE.

London, April 16th, 1878.

Elder H. W. Naisbitt.

Dear Brother,—Brother J. Cook desires me to write you of late events. As you are aware brother Street has been sick for the last five weeks. Brother Samuel Claridge (in whose district he was laboring for some few weeks before this attack) has been with him almost the whole time. On Monday, April 1st, brother Claridge wrote to London stating that brother Street was very low indeed. Immediately on receipt brother Cook sent two of the brethren down to brother Swainstons, Breach Wood, Green Heath, Hertfordshire, (30 miles north of London), where brother Street was. They arrived a little after noon, and administered to him immediately. The brethren did not find him as ill as they expected. He was pretty weak, but perfectly conscious, and in the course of the same afternoon he came down stairs and sat up for a short time. Some days before this he had been so that he himself had lost all faith in his recovery. The brethren sat up with him that night, towards the morning (after a few hours' slumber) he appeared to be, and evidently was, very much better. On the afternoon of April 3, brother Street came down stairs for a few hours, which had been unusual during his sickness. Brother Claridge did not think it necessary for three of us to stay, so I left for London in the afternoon. One of the brethren sat with brother Claridge on Wednesday night, but came to town next day, bringing word that brother Street was on the improve, and would soon be in a condition so as to be removed to London. Brother C. stayed Thursday night, and brother Street was so much better next morning, that brother C. felt justified in leaving him to the care of sister Swainston, who from first to last has acted the part of a good mother and true friend. His own family at Springville could not have done more for him than sister S. and the kind neighbors have done. For some few days after brother Claridge left, brother Street continued to improve, and great hopes were entertained that a speedy and certain recovery would ensue, but on Wednesday, April 10th, a relapse set in and complete unconsciousness followed.

Brother Street had written to brother Claridge, April 9th, but unfortunately the letter was not received until the 12th. Sister Swainston had in the meantime written to No. "20," when brothers Cook and Burton went down at once, arriving on Friday afternoon. They found brother Street still unconscious, in which state he continued until death.

Arrangements were made by Prest. Cook for the funeral, which took place on Monday. Brother Burton had providentially a complete set of clothes

in which we dressed the body, and did all we could to honor our brother who had passed away.

The authorities insisted upon an inquest, which was held. The jury brought in a verdict of "death from natural causes." There was no examination made, simply that by the jurors.

The neighbors very generally sympathized with us, and showed much kindness.

While we have many regrets at what has occurred for the sake of brother Street, his relatives and friends, still we must and do acknowledge the hand of our Father and God in the matter, believing that He who does all things wisely and well, will overrule this manifestation of his will to his own honor and glory.

Believe me to remain, your brother in the new and everlasting covenant,

JOHN H. MILES.

"THE TIMES ARE OUT OF JOINT."

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PROPHETIC.—Referring to the Republican victories during late elections, M. Paul de Cassagnac says—"France is momentarily blind and requires the agony of the Revolution, for after the muddy inundation there will be a fertile harvest."

THE PAPACY GROWING.—A Paris paper—*L'Assemblee Nationale*—announces that the Queen of England has decided upon being officially represented at the Vatican, and public opinion designates as her Majesty's representative at the Holy See, Lord Robert Montagu!

SCEPTICISM.—The progress of skepticism in the United States may be noted from the fact that 2,000 avowed "unbelievers" were present at a Freethinkers' Convention lately held, which lasted three days. Thirty counties sent delegates to it, and it was presided over by Professor C. B. D. Mills, of Syracuse. There is some warm work ahead for the clergy of the eastern States, and they will find that dogmatism, assertion, and denunciation of "infidels" will avail them nothing with the reflecting public.

FASHION.—The *Washington Capital* asks its readers to imagine "the consternation that would fall upon a congregation were Christ and his chosen Twelve to walk into a fashionable church. Travel-stained, foot-weary, badly appareled as they were, how religious Cæsarism would gather away its skirts and gaze in trouble at the very founders of their faith!" Yes. And if they were by chance to obtain an opportunity to preach, their pious hearers would denounce them as "Mormons" or "emissaries from Utah."—*Deseret News.*

NEW IDEA.—From the *Christian Union* we learn that "a new method of observing the Lord's supper has been adopted by the new South Free Church (Unitarian), Boston, following the practice of Dr. Furness, of Philadelphia. The bread and wine are displayed on the communion table—but that is all. They are not partaken of by the congregation." This is in keeping with other parts of modern Christianity. The gifts, powers and blessings of the ancient Gospel are viewed afar off by the sects without being tasted. They read of them, as a hungry man may read of a feast, but like the sacrament referred to above they are only matters of observation.—*Deseret News.*

FUNNY.—What has the Church of England to do with the hundred sects which may be found in this country? They do not affect her position as a Protestant church. She is a standing witness, by her creed, her formularies, and her staunch adherence to the Scriptures as the only authoritative foundation of truth, against Quakerism in its disobedience to the direct command of Christ; against Unitarianism, in its denial of the Divinity of Christ; and aginst Romanism, in its priestly assumption taking the place of Christ, in its fable of transubstantiation, and its adoration of the host in the Mass; and